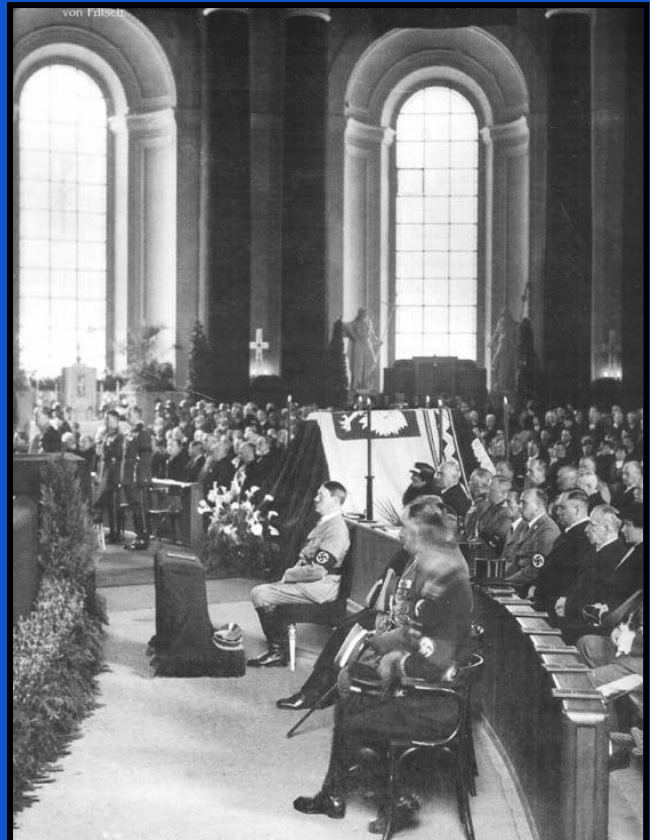


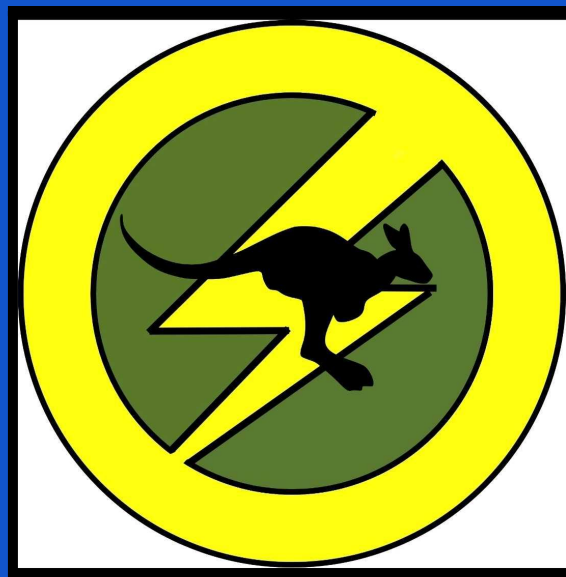


WAS HITLER CATHOLIC?



Cover page images clockwise from top-right: 1. Adolf Hitler as Godfather at the baptism of the Goering family's baby; 2. Adolf Hitler in front of the Holy Relic of the sword that pierced Christ; 3. Adolf Hitler and Heinrich Himmler at Quedlinburg Abbey; 4. Adolf Hitler at St. Hedwig's Cathedral in Berlin for requiem mass of Polish Field Marshall General Jozef Pilsudski

BY:



Christopher Reid
THE AUSTRALIAN CHRISTIAN FASCISTS

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INTRODUCTION:

Both National Socialist neo-pagans and most Catholics, as well as Protestants will all claim that Hitler was not a Christian. They are all strangely united in this. To do so, they all use their own personally subjective criteria.

Neo-Pagans will adopt Hitler as their own. Protestants will accuse Hitler of either being a Catholic or a pagan, depending on how anti-catholic their inclination is, so it is really little bearing on seeking the truth, it is really about slandering their spiritual opponent, not historical accuracy. Mainstream Catholics in the same way, desperate to conform to the post-World War 2 narrative about national socialists and to be respected in the eyes of a non-catholic world will also try to say that Hitler was a pagan (after all modern neo-pagans say he was) and less commonly, or that he was a protestant.



Mother Mary with the Holy Child Jesus Christ, oil on canvas by Adolf Hitler (1913)¹

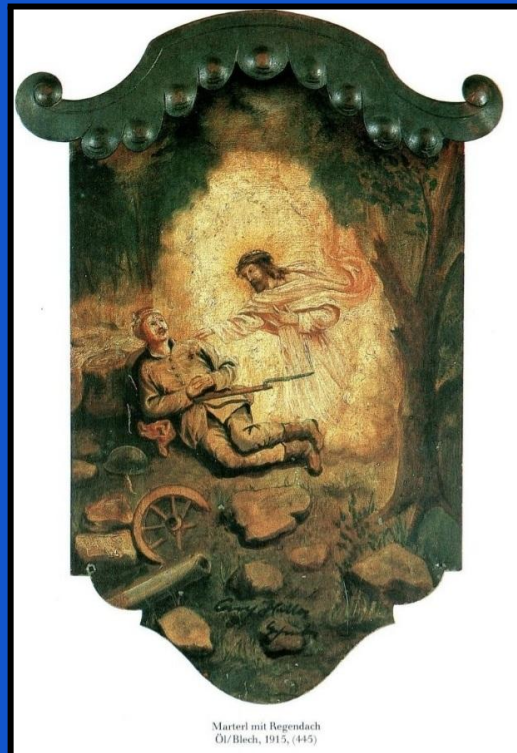
The judgement about whether Hitler was a Christian, rests largely on the beliefs that:

- 1) The National Socialists committed "The Holocaust"
- 2) Hitler started World War 2 with aggression and planned to control the world
- 3) There were conflicts between the christian churches and the Reich

It's well shown, through the historical record, that the Holocaust as told by Western intelligentsia to the masses is largely a lie. The lie continues because it provides power to certain ideologies and groups within society. It's beyond the scope of this pamphlet to go through all the proofs, the appendix will provide further references.

¹ "Hitler's Art." *Sunday Observer - Sri Lanka's English Newspaper*, 20 Sept. 2015, <https://archives.sundayobserver.lk/2015/09/20/spe-art-01.asp>

That Hitler started World War 2, is another foundational myth of the postwar order. Already at the end of World War 2, books were being written by political commentators questioning the narrative that Britain, France and America were innocent boy scouts wanting to avoid war before September 1st, 1939 and that they played no role in precipitating the war. Their only fault was appeasement and not stopping Hitler earlier.



*The Appearance of Christ to Hitler by Adolf Hitler
(1915)²*

The historical evidence, despite what popular historical narratives put out to the masses, is that Hitler was manipulated into being forced to invade Poland, and Poland itself was manipulated into being aggressive against Germany, and actually making the first military maneuvers, which Germany responded to with war. Again, several references will be provided that cover this thesis in the appendix.

Thirdly, it is claimed that because there were conflicts between the government and the churches proves that the German government (and therefore Hitler) were anti-Christian. Paring back the sensationalist propaganda used on both sides in Germany, at the heart of the debate was not religion, but education. People are sentimentalizing Christian history if they believe there was a time of perfect utopian cooperation in the realm of politics and the overlap of secular matters and spirituality. The reorganization of the German education system did not start in 1933 with the NSDAP coming to power, but with the unification of the Reich in 1871 under Bismarck. The Catholic Kingdoms, whilst still keeping their Catholic monarchical princedoms, were united with Prussia and other

² "The Appearance of Christ to Hitler" - <https://varjaq-2007.livejournal.com/403613.html>

Protestant Kingdoms under the Head of the King of Prussia as ruler of the whole Empire. After World War I, the Empire was decentralized into a secular republic, with states given broad autonomy. When the NSDAP came to power and authority vested in Chancellor Adolf Hitler with the Enabling Act, the Reich again went back to the centralization process, so that every region was treated equally in terms of resources. For education this meant the standardization of education through a public school system, so students all across the Reich had the same educational opportunities, and were learning under the same methods and to the same standards. When the education system was under the complete control of churches, there was no standardization; the wealthiest local church would be able to hire the best teachers and pay the best salaries to attract them, since their congregations were more wealthy. On the other hand in this system, because of this lack of standards, it meant many of the parochial schools only knew how to really teach religion, as the nuns and priests in many cases (or pastors) had no further professional training in other subjects.

Christianity or no Christianity, in politics or any other adversarial environment is to stake out the most advantageous claim from your own side, and then the compromises worked inwards. In studying the dispute (what some will call persecution) with the Churches, this is exactly what we see happening.



Foreign Paris press anti-German cartoon portraying Nazis as anti-Christ vs. a 1937 procession of Catholics in Germany proceeding openly on the street

This brief pamphlet is not meant for people with no knowledge of the debate about whether Hitler was a Christian, but people who believe they have done their due research and have read both authentic writings of Hitler (*Mein Kampf*) and fraudulent writings (Hitler Diaries, Table Talks, etc.). People fighting to say Hitler wasn't Christian will also rely on sources not by Hitler, such as the fact that Alfred Rosenberg was in charge of German cultural policy, and attribute Rosenberg's private beliefs as the Reich government or Hitler's beliefs.

The other failure of the "Hitler wasn't Christian" camp is their imposition of the expectation of what a Christian in public life should look like due to modern cultural influences of America and evangelical protestant preachers. If Hitler failed in just one aspect in their eyes, then it's enough to say he wasn't a Christian. Traditional Catholics

will impose the expectation of a kind of mythical Catholic monarch standard, who is a quasi-pope or at least a theological scholar to be constantly preaching every catholic dogma. This is Plato's "Philosopher King" concept. Neither are appropriate. This camp will also rely on revisionist historian David Irving's assessment that Adolf Hitler was not a Christian. David Irving is a classical liberal and atheist. He also deceived people into thinking Hitler wasn't Christian, because he vouched by his word that the works "Hitler's Table Talks" was authentic, despite knowing they were not and colluding with known zionists. His expectation of what a Christian is, is clouded by his classic liberalism and not on the standards of the day Adolf Hitler lived in.

Neither criteria of the *Hitler-wasn't-christian* camp are objective. Neither criteria, even by lay Catholics, are based on what the Catholic Church teaches for someone to be a member of the Church. Since that is what Adolf Hitler was raised as and never repudiated in public or in private, it is the Catholic Church which we must look to for help in what is the criteria to measure him by.

Luckily, it is easy to find what the Catholic Church considers as a minimum standard of belief for a baptised Catholic to remain a member of the Church, below are excerpts from the 1913 Catholic Encyclopedia. This would have been the best source at the time of Hitler's life to understand Catholic teaching and judge Hitler at that time.

This pamphlet is not going to examine whether Hitler is in heaven, which would be another topic, nor how "good" of a Catholic-Christian Hitler was, but merely did he meet the minimum criteria according to Catholic teaching to be a Catholic-Christian and therefore the afford the potential opportunity that he could go to purgatory/heaven, not a statement that he is there.

From the Catholic Encyclopedia on "Sanctifying Grace":³

How many truths of faith must one expressly (*fide explicita*) believe under command (*necessitate praecepti*)? Theologians say that an ordinary Catholic must expressly know and believe the most important dogmas and the truths of the moral law, for instance:

- the Apostles' Creed
- the Decalogue (10 Commandments)
- the six precepts of the Church:
 - a) to go to Mass and refrain from servile work on Sundays and holy days,
 - b) to go to Confession at least once a year,
 - c) to receive the Eucharist at least once a year, during the Easter Season,
 - d) to observe the days of fasting and abstinence,
 - e) to help to provide for the needs of the Church according to one's

³ Pohle, Joseph. "Sanctifying Grace." *The Catholic Encyclopedia*. Vol. 6. New York: Robert Appleton Company, 1909. <<http://www.newadvent.org/cathen/06701a.htm>>.

abilities and station in life

f) to obey the marriage laws of the Church

- the Seven Sacraments (baptism, confirmation, eucharist, holy orders, marriage, confession, extreme unction)
- the Our Father

Greater things are, of course, expected from the educated, especially from catechists, confessors, preachers wherefore upon these the study of theology rests as an obligation.

If the question be put: In how many truths as a means (*necessitate medii*) must one believe to be saved? many catechists answer *six things*:

- 1) God's existence;
- 2) an eternal reward;
- 3) the Trinity;
- 4) the Incarnation;
- 5) the immortality of the soul;
- 6) the necessity of Grace.

Whether Hitler 100% fulfilled the duties as a Catholic, that is not the question of this pamphlet. Not fulfilling duties is a mortal sin under catholicism and can be rectified through the sacrament of confession. A mortal sin under Catholic teaching does not cut one away from being a member of the Church, but it makes them a “dead member” until they confess their sin.⁴ Unrepentant mortal sins is what cuts someone off from heaven.



Foreign Lithuanian press Anti-Nazi cartoon in the foreign press showing the Nazis destroying a cross on a church vs. a Catholic procession in 1937 in German proceeding openly on the street.

If you will notice the Catholic Encyclopedia article says greater things are expected from the educated. While Hitler may have been well read in basic politics, philosophy, and

⁴ Catechism of Pope St. Pius X, Ninth Article of the Creed, questions 26 and 30.
<https://www.ewtn.com/catholicism/library/catechism-of-st-pius-x-1286>

engaged in a variety of personal intellectual pursuits and therefore intelligent, in modern terms that would make him informally educated. In 1913, educated would mean someone had to have had formal training in theology, philosophy or the humanities through a university.

Hitler was a soldier without formal schooling beyond the German/Austrian gymnasiums (secondary school). It is therefore disingenuous for traditional Catholics to impose on Hitler a higher theological expectation than his state in life. Even becoming Chancellor does not change Hitler's spiritual state in life in relation to the Catholic Church with respect to what he should know as a layman with no more than secondary school formal training. As a catholic he would have been raised to know his catechism of the basic beliefs of the Catholic Church.

With respect to the minimum knowledge to be a lay Catholic, and the minimum truths necessary for an ordinary Catholic to at least have the potential opportunity to have salvation, in no public statements or in the private writings of Mein Kampf does Hitler repudiate these essential beliefs. Hitler had regular private meetings with the Bishops in the 3rd Reich, and Bishops are ultimately responsible on behalf of the Church for the salvation of souls under their care. They would have been concerned for the salvation of their political leader's soul, especially one that professed to be Catholic. No German Bishop publicly or in their private writings ever said Hitler had abandoned the Catholic faith. While it could be argued the Bishops were afraid to publicly state this as it might have the opposite of the desired effect, their silence on the issue in their private writings both diaries and letters, is surprising where they are only sharing their personal thoughts themselves or to close associates, not planning for them to be published. In fact despite the Church-Reich conflict, the Bishops continued to place their faith in Hitler, and that he was sent by Divine Providence. Adolf Hitler never encouraged a conflict with the Churches, these conflicts were all from the lower echelons of the Reich. That being said, one must understand German Culture. Our english-speaking culture is based on politeness to avoid conflict to the point of deception or dishonesty, or else to portray oneself as the higher-minded person. In German culture this is seen as weak and dishonourable. So to our Anglo-American ears, the forceful statements made by both the Bishops and the Reich against each other is seen as scandalous, meanwhile in German culture this is a sign of strength, integrity and honesty and then one can come to an honest and truthful resolution.

Christians, such as traditional catholics will then try to make the argument that since Hitler was Chancellor who claimed to be Christian, he should have smashed away people like Alfred Rosenberg and others with beliefs contrary to the Catholic Church in the government, and publicly affirm the old testament against those voice in the Reich saying the Old Testament should be "abolished", etc.

Again, the people saying Hitler "woulda, shoulda, coulda" haven't looked to the Church teachings on the role of the laity. We can look to what the Catholic encyclopedia said about the laity and their public role:

Catholic Encyclopedia "laity":

When there is question, therefore, of the official teaching of religious doctrine, the laity is neither competent nor authorized to speak in the name of God and the Church (cap. xii et sq., lib. V, tit. vii, "de haereticis"). Consequently they are not allowed to preach in church, or to undertake to defend the Catholic doctrine in public discussions with heretics.⁵

Adolf Hitler was a Catholic laity, and according to Catholic teaching, it was not his role to defend Catholic doctrine in public, nor even speak in the name of the Church. That is a role for the priests and Bishops.

Many Catholics may try to argue "If Hitler was Catholic, why don't we have lots of photos of him at Church, or going to confession, or talking about the rosary, or..." and the list could continue.



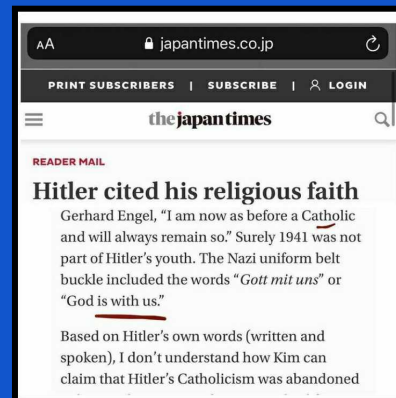
Foreign Oslo press claiming Nazis are beating Christians vs. a 1937 public procession of Catholic priests on the streets of Germany

To that the response is, Germany of the 1930s is not the same as today's cultural western celebrity worship. The idea of constantly following every movement of a celebrity came out of Hollywood that began in the 1930s. But that was not most of the West in the 1930s. Democratically elected politicians happily will use churches as photo ops so will encourage the press to make it a news story to help with their re-election. But even this is modern. Going to newspaper archives, you won't find people daily pronouncing on whether or not the Canadian, British, Australian Prime Ministers went to Church and how often, neither the British Monarch, or when Germany was a monarchy or the Austro-Hungarian monarchy would you find such articles about whether they went to Church on Sunday. Their appearance at public churches would only be mentioned in special public celebrations. The other point is, unlike secular republics, for these religious monarchs, to make their everyday Sunday duties a spectacle about themselves would take

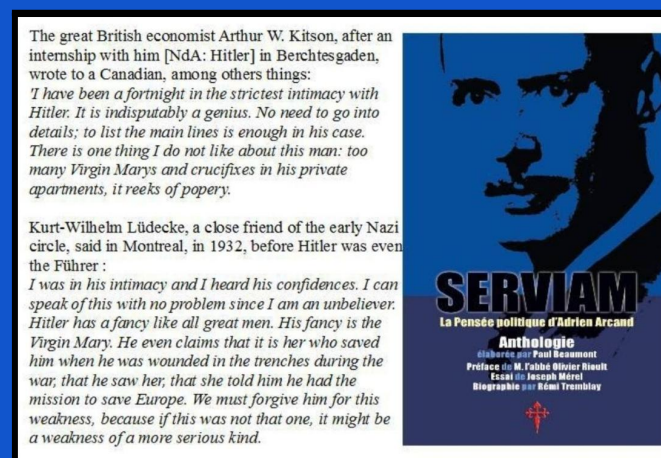
⁵ Boudinhon, Auguste. "Laity." *The Catholic Encyclopedia*. Vol. 8. New York: Robert Appleton Company, 1910. <<http://www.newadvent.org/cathen/08748a.htm>>

the focus off of God. Going to Church on Sunday in a deeply religious society would simply not be newsworthy, since it was seen as a minimum obligation. Even then Monarch's would have had their own private chapels and not go to a church that was for the common people. Absence of evidence is not evidence of absense, but the post-war narrative exploits this absence as "proof" to deceive Christians.

Some people will claim that Hitler's religion changed, that early on he may have been Catholic, but by World War 2, he was frustrated with Christianity and repudiated it (the basis of fraudulent writings of *Hitler's Table Talks*⁶⁷ and *The Hitler Diaries*⁸). However we see, in 1942, in the depths of World War 2:



As one last source, we can look to the writings of Adrien Arcand a French-Canadian Fascist from the 1930s quoting non-Catholics who met Hitler in the 1930s⁹:



⁶ Carrier, Richard C. "Hitler's Table Talk": Troubling Finds." German Studies Review, vol. 26, no. 3, Oct. 2003, p. 561, <https://doi.org/10.2307/1432747>. Accessed 28 Mar. 2022.

⁷ Nilsson, Mikael. "Hugh Trevor-Roper and the English Editions of Hitler's Table Talk and Testament." Journal of Contemporary History, vol. 51, no. 4, 27 July 2016, pp. 788–812, <https://doi.org/10.1177/0022009415619689>. Accessed 23 Jan. 2021.

⁸ Fogarty, Kieran. "Hitler Diaries | Diaries Attributed to Hitler." Encyclopedia Britannica, 13 Jan. 2017, <https://www.britannica.com/topic/Hitler-Diaries>.

⁹ Beaumont, Paul. *The Political Ideology Of Adrien Arcand*. edited by Jill McKraken, Antelope Hill Publishing, 2022, pp. 170–171, https://www.archive.org/details/serviam-the-political-ideology-of-adrien-arcand-th_221029_224415.

In conclusion, based on the very own criteria of the Church Hitler professed to be a member of, what we can see through Hitler's political writings and public statements is that he was a Catholic layman with a secondary school education and soldier, in the role of Chancellor over a Reich that was 2/3rds Protestant and 1/3rd Catholic, that he met the criteria of beliefs of membership in the Catholic Church. People may wish more personally, but then they are projecting their wishes into a cultural and historical background they are not a part of, and foreign to.

POSITIVE CHRISTIANITY

A second objection many people will use is the National Socialist doctrine of “Positive Christianity” to argue against the National Socialists and Hitler in particular as somehow actually being anti-Christian. They will portray it as a creation by Hitler to dupe Christians into following an anti-Christian pagan party.

The official position of Positive Christianity is outlined in Adolf Hitler’s book “Mein Kampf”, under point 24 of the NSDAP party policy:

*24. We demand freedom for all religious faiths in the state, insofar as they do not endanger its existence or offend the moral and ethical sense of the Germanic race. The party as such represents the point of view of a positive Christianity without binding itself to any one particular confession. It fights against the Jewish materialist spirit within and without, and is convinced that a lasting recovery of our people can only come about from the principle: Common Good before Individual Good.*¹⁰

At most a Catholic could argue, it could be argued the NSDAP did not commit to implementing a totally Catholic state. However with a 66% majority protestant nation, even the Catholic Church knew this was a non-starter, not demanding that of the 3rd Reich, it worked within the realm of reality. Pope Leo XIII made peace with Otto von Bismarck, head of Imperial Germany after the kulturkampf, and the German Catholic Church started flourishing in the 1880s.

As for the idea of the phrase “positive christianity”, just like the swastika, it was a phrase in use amongst religious and academia circles before Hitler became involved in politics or was even born. The phrase Positive Christianity was used in reaction to the enlightenment ideas of a secular state, where religion played no visible role in politics and the public realm, but relegated to one’s private life, i.e. negativity christianity).

Again looking at the Catholic Encyclopedia, we can find four references to positive christianity pre-dating 1913, well before Hitler had any political ambitions.

Anton Günther was a Catholic philosopher of the early 19th century. He worked to oppose the errors of the enlightenment philosophers that led to pantheism and atheism. Under the article about his life it notes he wrote a treatise entitled *Introduction to the Speculative Theology of Positive Christianity*. Without explaining in detail his beliefs, we can quote the Catholic Encyclopedia about Gunterh - “Günther was a faithful Catholic and a devout priest. His philosophical labours were at any rate a sincere and honest endeavour to promote the triumph of positive Christianity over those systems of philosophy which were inimical to it.”.¹¹

¹⁰ Hitler, Adolf. *Mein Kampf* (Vol. 2). pg. 368. Thomas Dalton Translation. Clemens & Blair, LLC, 7 Dec. 2018. http://www.archive.org/details/mein-kampf-dalton-translation-vol-2_202210.

¹¹ Lauchert, Friedrich. "Anton Günther." *The Catholic Encyclopedia*. Vol. 7. New York: Robert Appleton Company, 1910. <<http://www.newadvent.org/cathen/07085a.htm>>.

On the topic of Denmark, it mentions how the Christian existentialist philosopher was an opponent of positive Christianity back in the early 19th century - Søren Kierkegaard (d. 1855), at first an opponent of both Rationalism and the orthodox theology, then an enemy of the State Church and of official, or rather of all positive, Christianity, did more than Grundtvig to shatter to its very foundation the Danish Church as reconstructed by the kings of the Reformation period.¹²

On the topic of the establishment of the University of Münster in 1771 by Freiherr von Fürstenberg, the article notes - He filled it with the spirit of positive Christianity, so that it had a beneficent influence at a time when rationalistic philosophy and false enlightenment appeared everywhere.¹³

On the topic of the Kulturkampf that occurred in Germany in the 1870s, the Catholic Encyclopedia notes it was liberals who were opposed to all forms of positive Christianity - (1) Moritz von Blankenburg was the leader of the Prussian Conservatives. From the first he declared himself openly and clearly in Parliament for an anti-Roman policy. The Conservatives represented the orthodox Protestants of Prussia, themselves threatened by the Liberal movement at that time opposed to all positive Christianity.¹⁴

Therefore on the subject of Positive Christianity, it was a perfectly normative concept that most well educated Christians at the time would have understood and the National Socialists did not re-interpret the definition. History has been re-written by the victors of World War 2 who are the enemies of Christ.

What about the “pagan” Alfred Rosenberg?

The next line of argument some Christians will use is that Alfred Rosenberg was part of the 3rd Reich government as a head of the department for the intellectual and ideological education of the NSDAP (“Amt Rosenberg”). He was a “pagan” who taught “blood and soil”, and the Catholic Church put his book *The Myth of the 20th Century* on its index of forbidden books. The line of thinking goes that Hitler could not have been a Christian if he appointed such a man to head the cultural department.

The response to this is, the appointment of someone based on their qualities to run a department does not mean endorsing the person’s private beliefs. Most people have never read Hitler’s *Mein Kampf*, and many fewer still have read *The Myth of the 20th Century*, because it has very rarely been published in English, and certainly has not been encouraged to be read. Because of this ignorance people in influential positions can get the public to easily confuse what was contained in each book, mixing up the two, believing what Alfred

¹² Wittmann, Pius. "Denmark." *The Catholic Encyclopedia*. Vol. 4. New York: Robert Appleton Company, 1908. <<http://www.newadvent.org/cathen/04722c.htm>>.

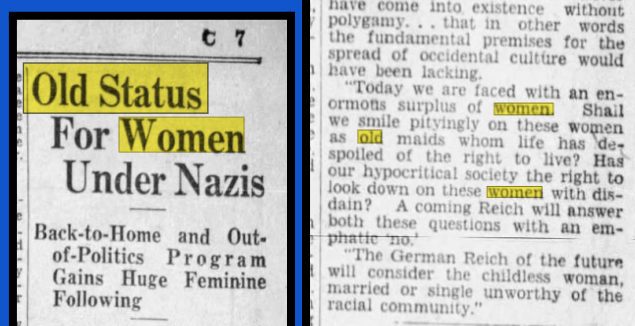
¹³ Engelkemper, Wilhelm. "University of Münster." *The Catholic Encyclopedia*. Vol. 10. New York: Robert Appleton Company, 1911. <<http://www.newadvent.org/cathen/10639a.htm>>.

¹⁴ Spahn, Martin. "Kulturkampf." *The Catholic Encyclopedia*. Vol. 8. New York: Robert Appleton Company, 1910. <<http://www.newadvent.org/cathen/08703b.htm>>.

Rosenberg said was what Adolf Hitler said. Also since very few people have ever read *The Myth of the 20th Century*, it is very easy for the religious thought leaders corrupted by our liberal western democracies to make all sorts of false claims to the public about what it contains.

It also should be said that Alfred Rosenberg was not raised in the Catholic faith, he was raised Lutheran and then abandoned that denomination. So his personal criticisms on the Church were not something unique, but standard reformation polemics.

The *Myth of the 20th Century* was first published in 1930. The earliest mention of Rosenberg's book in English speaking newspapers was in 1932, two years after it was first published. The articles don't criticise the book for being "anti-christian" or supporting paganism, but for promoting the traditional/primary role of women in the nation is to be a wife and mother, not leading and running political organizations.¹⁵



In regards to Christianity, while Rosenberg attacks the established Churches on the one hand, not because of their belief in Christ, but for their inability to focus on the Good of the nation, being divided over dogmas. Rosenberg affirms his belief in Christ in his book. He considers the changes of the past 100 years from when he was writing a tragedy for the churches as they became more materialistic (in the metaphysical meaning, not simply to mean acquiring material possessions)¹⁶. The most cited man in Rosenberg's book is a Catholic mystic Priest, Fr. Eckhart von Hochheim (Meister Eckhart). He praises St. Thomas Aquinas, St. Francis of Assisi, the high art and ritual in Catholic life. Most of his book is not about religion, but the arts and culture of the nation, which isn't contrary to traditional Catholic thinking. When he actually gets to writing practically about what is policy would be for Germany it's pretty tame and does not support persecuting the established

¹⁵ "Old Status for Women Under Nazis: Back-To-Home and Out of Politics Programme Gains Huge Feminine Following." *Hartford Daily Courant*, 24 July 1932, p. C7. <https://www.newspapers.com>.

¹⁶ Rosenberg, Alfrd. *The Myth of the 20th Century*. 1937. edited by Thomas Dalton, 4th ed., CLEMENS & BLAIR, LLC, 2021, p. 368, https://www.archive.org/details/the-myth-of-the-20th-century_202206/.

denominations, but setting up another Church that would compete to draw members, from Ch. 11:

“A German church must therefore, from the start, reject financial dependence on the state. It must only claim freedom for growth, so that its believers are not harmed by the ways of the old churches. It will be given space and buildings according to the number of believers it has attracted. The same measure must then also be applied to other denominations. The Catholics and Protestants must secure their church through voluntary contributions. They must raise their funds through pledges, not by threats. Thus, religion will be supported according to its acceptance, not according to its political power. Only through such a measure can a statesman be just on all sides. He will separate the religious struggle of the individual and of the groups from the political struggle of the whole.”¹⁷

It is the Myth of the 20th Century that formed the basis for the creation of the German Christian Movement, which did not have the success that was expected, it was mostly formed out of members of the Evangelical Church, and they would struggle to have a hierarchy, being a decentralized congregation. Ultimately the National Socialists stayed neutral on the question of Churches leaving it to Germans to decide how to practice their faith.

This is not to say the Catholic Church was wrong to place it on the index of forbidden books, and it was the beliefs of the new German Christian Movement that was criticised in Pope Pius XI's encyclical *Mit Brennender Sorge*, not National Socialist ideology. The German Faith Movement received no preferential support and had to gain its own followers organically. Alfred Rosenberg's private opinions on religion, scripture etc. cannot be imputed to Adolf Hitler.

Pope Pius XI in 1937 issued the encyclical *Mit Brennender Sorge* (With Burning Concern) about the church conflict and other ideas floating around in the Reich media. The encyclical never forbade Germany from pursuing a racist policy of preserving the German people, the encyclical never says every race in the Reich must be treated equally. Catholics will love to quote paragraph eight about the error of divinizing race to an idolatrous level (i.e. equating God and the Germanic race as being the same, being immortal and therefore not capable of going to hell), but forget everything else. The encyclical never mentions Adolf Hitler, *Mein Kampf*, Alfred Rosenberg or his book, nor National Socialism. The encyclical affirms under paragraph 34:

“No one would think of preventing young Germans from establishing a true ethnical community in a noble love of freedom and loyalty to their country. What We object to is the voluntary and systematic antagonism raised between national education and religious duty. That is why we tell the young: Sing your hymns to freedom, but do

¹⁷ Rosenberg, Alfrd. *The Myth of the 20th Century*. 1937. edited by Thomas Dalton, 4th ed., CLEMENS & BLAIR, LLC, 2021, p. 372, https://www.archive.org/details/the-myth-of-the-20th-century_202206/.

not forget the freedom of the children of God. Do not drag the nobility of that freedom in the mud of sin and sensuality. ¹⁸

So the point is that there were SOME people in the Reich, but not all, promoting race to the point where morality did not matter, and the Pope is saying that belief actually sullies the race that they are trying to ennoble.

Some may state that Alfred Rosenberg during World War 2 in October, 1941 wrote a secret 30 point plan to abolish the Catholic and Protestant Churches in creating the Reich Church after the war.¹⁹ It wasn't really secret, but published by the British to American papers during World War 2.²⁰ In his interrogation after the war, the U.S. interrogator says it's an "alleged" plan, pointing out that U.S. interrogators had doubts about the claim Rosenberg proposed such a scheme, meaning they did not have proof. Rosenberg, who has nothing to lose at this point and really if he was a proud National Socialist and made such a plan, would have remembered such an important scheme, yet he denies writing such a plan, nor ever supported any such legislation to significantly affect the established churches.²¹ Despite no proof of Alfred Rosenberg writing such a plan, books and sites like wikipedia will write it out as being authentic.

Regarding Mit Brennender Sorge and the issue of race, French Canadian Fascist leader Adrien Arcand has this to say in a letter to the priest of Saint-Joseph-de-Lanoraie in 1961:

"I have read, perhaps one hundred times, in his German, Latin, English and French texts, their encyclical letter, and I have never seen anything that condemns National Socialism. Certainly, there are allusions made against Alfred Rosenberg and his 90,000 Wotanists's (against eighty million Germans), but not one [allusion] against Hitler. In better times, I have written to a very high authority to ask—as a Catholic and for the eternal salvation of my soul—that they instruct me on what may be [worthy of condemnation] in Mein Kampf and in the speeches of Hitler. They could not indicate anything that was [worthy of condemnation]. Hitler had lawfully banned "communism, socialism, atheistic and free-thinking clubs, Jehovah's Witnesses, homosexual clubs, and Freemasonry." These are all things that the Church has always condemned. As the only true leader of the Western world, he had the immense honor of throwing his armed forces against the USSR. He implemented the Port de Brassard upon the Jews, copying the popes of the Middle Ages who imposed the wearing of badges upon the Jews of that time." ²²

¹⁸ Pope Pius XI. "Mit Brennender Sorge." *The Holy See*, 14 Mar. 1937.

<https://www.papalencyclicals.net/pius11/p11brenn.htm>.

¹⁹ *Religion in Nazi Germany*. https://en.wikipedia.org/wiki/Religion_in_Nazi_Germany

²⁰ "Tenets of Reported Nazi Religion - Blood and Iron vs. Love and Mercy." *Minneapolis Morning Tribune*, 30 Oct. 1941, p. 5, <https://www.newspapers.com>.

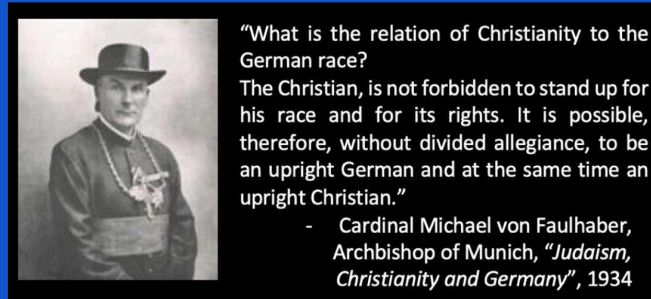
²¹ *Interrogation of Alfred Rosenberg by Lt. Col. T.S. Hinkel*, November 16th, 1945 .

<https://digital.library.cornell.edu/catalog/nur01405>

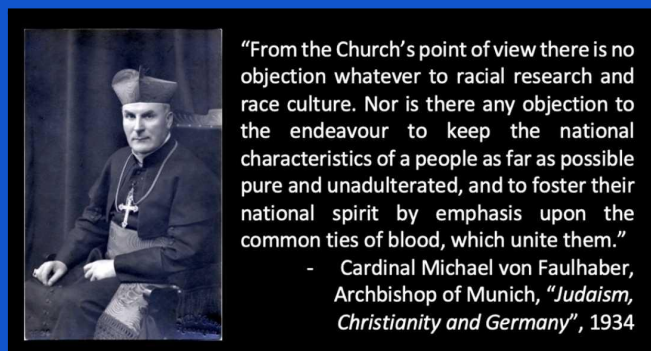
²² Arcand, Adrien. Letter by Adrien Arcand to the priest of Saint-Joseph-de-Lanoraie regarding Pope Pius XI condemning National Socialism in the encyclical Mit Brennender Sorge, November 27th, 1961. *Serviam: The Political Ideology of Adrien Arcand*. pp. 235. ,

https://archive.org/details/serviam-the-political-ideology-of-adrien-arcand-th_221029_224415/ .

1961 may be too long after World War 1 and by a dedicated fascist to be trustworthy for some people, despite being a Catholic, so let us see what the Archbishop of Munich, Cardinal Michael Faulhaber had to say, on whether Christianity and racialism are incompatible:



Cardinal Faulhaber, Archbishop of Munich²³



Cardinal Faulhaber, Archbishop of Munich²⁴

How about Catholic "persecution" by the 3rd Reich?

Because winners of wars write the history books, they can paint a very black and white picture, and an especially very black picture of their enemy. The winners of World War 2, was not Catholicism, or Christianity in general, but the enemies of Christ - atheists, liberals, communists and Jews. Newspapers in America believe in democracy, and are indifferent to religion, therefore stories of Christian persecution were a way to virtue-signal and make Christians within those liberal societies believe liberals were a Christian's best ally. The conflict over confessional schools and youth groups was exploited. The Catholic newspapers in Europe were more nuanced and focused on the specific issue, and so and there are plenty of contemporaneous articles in the 1930s which show that in many cases the NSDAP protected the Catholic faith and encouraged Catholics to profess their faith. Given that the "Church crisis" began in 1937, the following are excerpts from religious papers between 1937 and 1939 that contradict the image of Nazis ripping crosses and preventing Catholics from worshipping.

²³ Faulhaber, Cardinal Michael. "Chapter 5 - Christianity and Germany." *Judaism, Christianity and Germany*, by Cardinal Michael Von Faulhaber, translated by Rev. George D. Smith, New York, The MacMillan Company, 1934, pp. 107–109, <https://www.archive.org/details/judaismchristian0000faul/mode/2up>.

²⁴ Faulhaber, Cardinal Michael. "Chapter 5 - Christianity and Germany." *Judaism, Christianity and Germany*, by Cardinal Michael Von Faulhaber, translated by Rev. George D. Smith, New York, The MacMillan Company, 1934, pp. 107–109, <https://www.archive.org/details/judaismchristian0000faul/mode/2up>.

In January 1937 according to the Catholic newspaper in the UK, The Tablet, the head of the Hitler Youth affirmed there should be no religious quarrels in the Hitler Youth Movement and that Christian Youth should not be prevented from exercising their faith²⁵:

GERMANY
The Press

On January 6th, 1937, all German editors were asked to forward to the Government the following information about their papers :—

- (a) The size of their journal ;
- (b) The amount of text for each month of the years 1934, 1935, 1936 ;
- (c) The amount of advertisement print for the same period ;
- (d) The amount of paper used ;
- (e) The progressive development of their journals and the extent of their circulation.

Definite regulations will be issued later. Meanwhile the Press is ordered to reduce its expenses by ten per cent during the month of January, an order which the Press is not to publish.

The few Catholic papers that are still left in existence are expecting further restrictions, bad enough as the present ones are. Journalists are no more free to place their copy as they like, and when Herr Goebbels' oracular copy is sent in, they are told where to put it.

It must in all fairness be added that the circulation of the Catholic weeklies has, during these times of stress, leaped up by tens of thousands, in spite of all the restrictions. Editors of Catholic papers are not allowed to accept any advertisements except of a religious character : every one must be a member of the National-Socialist Reich's Press Bureau, where he is constantly informed what to say and how to say it ; and now with the new four years' plan, editors are told to economize their paper and cut down the size of their journals. But the good work goes on, and it is consoling to think that the same regulations are very successfully killing off the anti-God Press and strangling its propaganda.

Youth and its Religion

The Leader of the German "Hitler Youth," Baldur von Schirach, made on December 12th an important pronouncement regarding the loyalty which the members of his organization owe to their respective Churches : "Now that the 'Hitler Youth' has been adopted by the State as its own, those who join it will have to expect some bitter criticism, but we must welcome them as valuable comrades, remembering that the campaign for the unification of the German youth, with all its bitterness, must now be considered at an end. Any youth who for the moment is still attached to any confessional organization, we must welcome with open arms . . . I leave to the various Churches the task of giving their young people the moral and religious training proper to their confession, and let nobody interfere with this educational task. Now that, since the law of December 1st, the conflict between the 'Hitler Youth' and the confessional organizations has come to an end, I take it as an inevitable and evident consequence that in the frame of the now established State organization, every male and female leader will refrain from any recrimination with reference to past differences, and further, must take care that the loyalty due to the 'Hitler Youth' shall in no way interfere with Sunday worship, nor with any duties of a purely religious character which the various religious confessions may impose on their members."

A Catholic Law

The Minister of the Interior of Wurtemberg has issued a decree on the observance of Church feasts so far not recognized by the State. In accordance with his decree, "on the Feast of the Epiphany, and also, wherever the Catholic population preponderates, on the Feasts of the Assumption and All Saints, all such works are forbidden which for their noise or their smells are not consonant with a day of rest and of religious worship. Public meetings, sport gatherings which interfere with religious services, will not be allowed, though ordinary small trade and commerce may be carried on as usual, provided the employees' right to their religious observances be respected."

A Stampede

Despite the brave stand made by the German Bishops, the Catholic rank and file, probably demoralized by intensive propaganda, seem to have deserted the trenches, as in the week-end "election to end all Catholic schools" 95.2 per cent of the Munich Catholics voted against their own schools. 29,000 Catholic parents applied to have their children, already studying in Catholic schools, removed to Nazi institutions, which leaves only 2143 of Munich's 55,979 schoolchildren registered in Catholic schools. This general dry rot, which has astounded the Nazis themselves, will not dishearten the Bishops, who know only too well the threat of social ostracism that regulates the voting, but a new adaptation of tactics will probably be considered by the spiritual leaders.

In February, 1937 The Tablet UK reported that the Reich government affirmed Catholics did not have to work on traditional Catholic feast days.²⁶

It notes that Catholics were enthusiastically leaving the confessional schools out of their own choice. One should ask why? Certainly they didn't lose the faith, it must have to do with how the schools were being run.

²⁵ Anon. "The Church Abroad - Germany: Youth and Religion." *The Tablet (United Kingdom)* Vol. 169 No. 5044, 9 Jan. 1937, p. 51,

<https://reader.exacteditions.com/issues/72438/spread/1>.

²⁶ Anon. "The Church Abroad - Germany: A Catholic Law / a Stampede." *The Tablet (United Kingdom)* Vol. 169 No. 5048, 6 Feb. 1937, p. 194,

<https://reader.exacteditions.com/issues/72442/spread/1>.

In March 1937, just weeks before the Vatican would issue the Papal encyclical *Mit Brennender Sorge*, which mentions crucifixes being ripped down and altars desecrated, the Vatican's own official newspaper the *L'Osservatore Romano* has an article that religious life is thriving, not suffering “*Fervent Religious Life in Germany Particularly in Munich*”²⁷

[illegible]

...same of thousands of men doing their pascual duties.

GERMANY

A Soldier's Advice

Marshal Mackensen, the veteran German General, addressing a mass meeting of Hitler Youth, in Brussow, gave young Germany some sound advice : "It will be your task one day to serve the German people. No one who studies present conditions of the world can help thinking that the day will come when our German people will have to accept the challenge of Eastern godlessness and throw up the last breastworks of Christianity in its defence. God alone knows when this will happen, but what is certain is that the Christian foundations of European culture will be at stake, and that you are lying across the path of the onslaught. I know that in that struggle, you, young men, will prove yourselves brave and soldierlike ; but mark my words, I shall be wrong, and you will not be the men for your arduous task unless you be deeply grounded in your religion and in the Christian faith. No German can be a typical soldier unless he be a sincere Christian. That is why my heartiest wish is to see the German youth steeped in the Christian ideals and faith, as without them you will fail in your high destiny. The fear of God and the ambition to steel your souls with Christian morality, these alone should make you invincible."

At the same time the papal encyclical *Mit Brennender Sorge* was being read out in German Churches, contrary to its own reports in other issues, the British-Catholic *Tablet* newspapers reports that Catholic religious life is flourishing.²⁹

It oddly reports there is a National Socialist campaign against the bible, yet reports bible sales are increasing. If the 3rd Reich was making a campaign against the bible, why would they be permitting expanding sales of the bible? The "christian persecution" narrative is full of contradictions.

The day before Pope Pius XI would sign the encyclical *Mit Brennender Sorge*, the *Tablet* in the UK writes about a German soldier speaking to Hitler Youth affirming the Christian Faith and its necessity in the struggle against bolshevism in defending Europe.²⁸

promises.

GERMANY

Catholic Life

In spite of the anti-clerical campaign in Germany, writes a correspondent of the *Tyd*, religious life, particularly in Munich, is as keen as ever. Every one of the six Masses celebrated in the Central Station between 3 a.m. and 10 a.m., for the benefit of travellers and sportsmen, is attended by congregations of two thousand and over. Letters from the hierarchy are read from the pulpits nearly every Sunday, and eagerly bought from the bookstalls. The 150,000 copies of the Archbishop's letter against Ludendorff were sold in a short time. Closed retreats have increased in numbers, and the National-Socialist campaign against the Bible has roused such interest in the subject that in Munich alone thirty-five weekly Bible lectures are given by the Catholic clergy to satisfy the growing demand. In six months the Rosch edition of the Bible has sold 460,000 copies, and the Stuttgarter-Keppler Bible 100,000 copies. It is the general opinion that grown-ups remain unaffected by the political campaign, but fears are entertained concerning the young, who are in danger of losing the Faith. Meanwhile, the Augustinians, the Palotiniens and the Marists have received orders from the Bavarian Minister to withdraw from their educational establishments. These religious Orders conducted one training school for teachers, one elementary school, one gymnasium, two lower-middle, and six middle schools.

²⁸ Anon. "The Church Abroad - Germany - A Soldier's Advice." *The Tablet (United Kingdom)* Vol. 169 No. 5055, 13 Mar. 1937, p. 374,

<https://www.reader.exacteditions.com/issues/72445/spread/1>.

²⁹ Anon. "The Church Abroad - Germany : Catholic Life." *The Tablet (United Kingdom)* Vol. 169 No. 5054, 20 Mar. 1937, p. 410,

<https://reader.exacteditions.com/issues/72445/spread/1>.

GERMANY

Atheism and "Positive Christianity"

The Berlin correspondent of the *Tyd* observes that the Catholics in Germany are not the only pebbles on the shore, as the neo-pagans are harassed and persecuted as much as the Christians :

"On the strength of Article Twenty-four of the National Socialist programme, which has it that the party must be ruled on a positively Christian basis, atheists and neo-pagans are quietly but steadily being purged out of the ranks of the party. Or is it assumed that an atheist is necessarily a Communist in disguise? The motive is not unlikely, and would be very near the truth. At any rate, the axiom that a National Socialist must be a believing Christian is gaining such wide acceptance, that Germans, who affected an anti-religious bias, begin to deem it wise to hold their tongues.

"It is true that 'positive Christianity' in the mouth of a National Socialist is a peculiar thing. Hitler refers in every one of his party speeches to the Almighty and to Providence (God is only mentioned to diplomats), somewhat in the sense of the Freemason's 'Architect,' but for the last year-and-a-half no official speech or article has had any reference to 'positive Christianity.' This betrays a change of policy, as for years the inclusion of 'positive Christianity' in the party programme was the main bone of contention between Hitler and Ludendorff, and Hitler definitely broke with the General when the latter insisted on carrying on with his 'Deutscher Glaube' propaganda.

"But whatever be the under currents, the fact is that the neo-pagans are having a bad time. Their books are being confiscated; the cultus of the Germanic gods has been banned; Germanic weddings, with their sacred fire and *bambams*, and rhythmic dances by half-naked children, are things of the past; and the 'Nordic Movement' is hiding behind the label of 'Archeological Society.' This explains why Alfred Rosenberg, head of the Party Bureau for Foreign Affairs, speaking at the Adlon Hotel, to the Diplomatic Corps and the Press, repeatedly declared that Wotan and Thor were dead. And he meant what he said. Finally, the Nordic Museum of the Butcherstrasse, in Hamburg, which was venerated by Germans as a sort of Kaaba, has been closed.

"Does all this point to a return to sanity? To a certain extent it does. We must remember that the National Socialist programme was not built as a political system, but as a world philosophy, and that it was put together by men who had had no training in such things: they were either autodidactic *parvenus* or cases of arrested development. The consequence was, that when they were called upon to adapt their programme to the practical building of a State, they discovered that there was no room for their 'positive Christianity,' i.e., for a hotch-potch of 'our civilization,' Gothic churches, baroque paintings and streamlined automobiles. To back out of the impasse, and bridge the gap to Christianity, they were forced to patch up their system with that strange conscription of 'Rasse, Blut und Boden,' which may, or may not, be the missing link they look for."

The Church Problem

The German Jesuit, Father Kosters, speaking at Lucerne to the Society of Christian Culture, gave an optimistic account of the Church difficulties and problems in Germany. After dismissing the recent apostasies from organized religion as prompted by sentimental rather than intellectual reasons, the lecturer said: "There has never been such intense interest in Church questions and problems as during the last twenty-five years, among Protestants as well as among Catholics. Books on the Church are best-sellers, and old works, like Mohler's and Pilgram's, are being re-edited, and find an eager public. It is extraordinary how little the destructive influence of Modernism, which pervaded the professional theologians, has percolated to the masses, and we now find the commonfolk of the Protestant Churches making a stand against every

dissolvent tendency. The main resistance does not come from movements such as the New High Church, the Ecumenical High Church, or the Evangelical-Eucharistic Party, but from plain Protestants who cling to the old Confession of Augsburg. If we Catholics only take our information from the literature of Liberal theologians, we are apt to underestimate the practical lively faith which prevails among the Protestant masses. Unaffected by Liberal theology, they hold fast to the faith of the Reformation, so that in the new onslaught of neo-paganism, we find in the Protestants very valuable allies in the defence of our common Christian heritage, and we are forming a common front without probably being aware of it."

Story of a Hymn

The German Catholics, according to the *Stimmen der Zeit*, are relieved to hear that Luther's famous hymn, *Ein Feste Burg ist unser Gott*, so far understood to have been composed as a war cry against the "Papists," was, as a matter of historical fact, written against the Turks. Two Protestant scholars have recently reached the same conclusion independently, by establishing the fact that the hymn was not written in the year 1521, i.e. after the Council of Worms, but in October, 1529, at the time when Luther published his sermon against the Turks, and his essay on the war with Turkey. Not only was the hymn unknown to the German public before 1529, but internal evidence clearly shows its affinity with Luther's anti-Turkish writings of that year. The *Stimmen* welcomes the discovery for removing one more source of inter-denominational bitterness.

After the encyclical was published, the Catholic newspaper *Tablet* in the UK was reporting that whatever Catholics were claiming about persecution, the 3rd Reich government was actually targeting atheists and neo-pagans more harshly, shutting down their publications and organizations, and forcing them to keep their views silent.

One needs to ask, if the 3rd Reich was both so anti-Christian and anti-pagan, then who exactly was running the government, who were the police and security organizations doing all this supposed "persecution".³⁰

Well after the encyclical, both the NSDAP newspaper *Angriff*, and the Ecclesiastical Handbook for Catholic Germany (independent of the 3rd Reich) confirms what the 3rd Reich was saying, that religious life is flourishing.³¹ (As published in the British-Catholic newspapers *The Tablet*)

Despite these objective statistics, they will be ignored to continue to paint the 3rd Reich as an enemy of Christianity.

GERMANY

Rights of the Church

Under the caption WILL THE CHURCH PRESERVE HER SPECIAL RIGHTS IN GERMANY? the *Angriff* gives its own bitter answer:

"It is stated in declarations of an official ecclesiastical source that the Church in Germany is subjected to arbitrary measures, when the contrary is patently true. The Church enjoys privileges and even a more exclusive monopoly than the State Church in England. The question arises whether she should be allowed to keep them, since she uses them to combat the State at the bid of a higher authority. . . . If, as she pretends, it was necessary to close and expropriate a dozen Catholic printing presses, it was because these were preparing to broadcast a document drawn up abroad against the interests of the State. If Associations of Catholic Youth had to be dissolved, it was because they meddled with things that are reserved to the State youth. If the Pope, on the Rosary, was recently confiscated because this so-called religious document contained lies about the German Press. It was not enough for the Roman Curia to distort these measures by prompting a Bishop to declare that the 'Catholic faithful in Germany are subjected to an arbitrary regime,' but the Pope himself had to adopt the same attitude in his allocation to the faithful of the whole world. . . . No German would stand for the National-Socialist State were it to neglect dealing with these intrigues. . . . Freedom of worship has far better guarantees under the Third Reich than in pre-Hitler Germany or in present-day France. . . . and statistics are there to prove that Catholic organizations in Germany have made substantial progress for the last four years. Apart from this, some of the Church's privileges are nothing less than scandalous: for instance, the autonomy of the organizations of the Catholic Youth and of Catholic Workers; the exemption of priests from military service and from registration of property; representation with the State through the intermediary of a nuncio. It is high time these prerogatives go by the board and that complete parity should be restored. . . ."

Progress of the Church

The statement in the *Angriff* in regard to the progress of the Catholic Church in Germany is confirmed by the *Ecclesiastical Handbook for Catholic Germany*, which registers progress in the number of religious and religious houses throughout the country. Between 1925 and

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THE T.

1936 the number of houses for priests belonging to religious houses rose from 514 to 525, and the number of members from 11,409 to 13,460. Religious houses for brothers dropped, however, from 147 to 132, and their members from 2446 to 2176.

In spite of the fact that convents for women decreased from 7990 to 6858, their members increased from 84,558 to 95,248.

34,480 people left the Catholic Church in 1932; in 1933 this figure was 31,987; in 1934 it dropped to 26,376, to rise again in 1936 to 46,427—not a satisfactory total, but better than in the six preceding years. The number of laymen who made a retreat in one of the retreat houses of Breslau, Munich, Augsburg, Rottenburg, Limburg, Bamberg, Hildesheim, etc., numbered 110,275 in 1935 and 117,528 the following year.

Of the 21,760,085 Catholics in Germany, 13,346,579 made their Easter duties in 1935, and 13,607,228 in 1936. In the Prussian dioceses 57.12 per cent of the Catholics went to Sunday Mass in 1933, and 58.09 in 1935. The Catholics of Odenburg hold the record attendance, with 66.81 per cent for Easter duties and 73.41 per cent for Sunday attendance at Mass. The number of theological students rose from 4441 in 1932 to 5788 in 1935, to drop to 5277 in 1936 as a result of military and labour service.

³⁰ Anon. "The Church Abroad - Germany: Atheism and Positive Christianity." *The Tablet* (United Kingdom) Vol. 169 No. 5056, 3 Apr. 1937, pp. 476–477, <https://reader.exacteditions.com/issues/72445/spread/1>.

³¹ Anon. "The Church Abroad - Germany: Rights of the Church / Progress of the Church." *The Tablet* (United Kingdom) Vol. 171 No. 5097, 15 Jan. 1938, pp. 75–76, <https://reader.exacteditions.com/issues/71888/spread/1>.

GERMANY

Anti-Religious Paper Suspended

An official *communiqué* states that the *Durchbruch*, the combative organ of German faith, race and nationalism, has been suspended for an indefinite period, the reason being that "it has dealt with religious problems in a way that is incompatible with the necessary respect due to other people's religious convictions."

The *Durchbruch*, in its Thursday edition, had written a violent article against Austrian Catholicism, in which it designated Austria as "a colony of the Vatican," and wrote: "Clericalism in Austria was omnipotent. It dominated its constitution, its politics and its culture. But the entry of our columns destroyed its power for ever." The paper also declares that "the struggle against political secret Catholicism, as represented by Catholic Action and its associate organizations, will present far greater difficulties in Austria than in Germany. . . . In a country where Ultramontaniam has found a wide base for action, the National-Socialist State runs a serious risk of being undermined. Developments will be carried out with the iron vigour to which we are accustomed in Germany. National-Socialism and Christianity are as compatible as fire and water, but the victory of the Swastika will give our Austrian citizens the only possible guarantee for the freedom of conscience. No clerical will be able to throttle this movement."

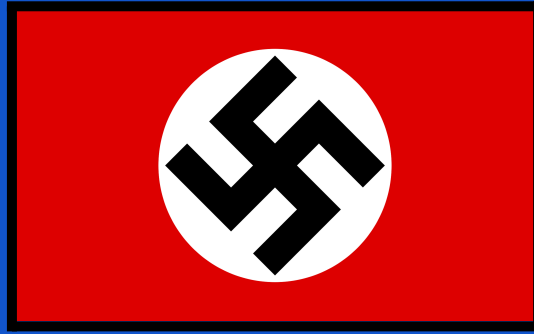
A year after the encyclical, when most of the english catholic world had decidedly turned negative in its reporting of the Reich, mostly due to the Anschluss, the Catholic newspaper The Tablet in the United Kingdom is reporting that an ANTI-RELIGIOUS newspaper was shut down for writing a violent article against Austrian Catholicism.³²

Is this not kind of odd for a Reich government that wanted to destroy Christianity? Or was it working to keep the peace between Protestants and Catholics so as to focus on the threat of bolshevism and world jewry?

In conclusion of this chapter, we can see Positive Christian was a Christian concept that pre-dated Hitler and was a perfectly acceptable phrase and concept for a Catholic to use. Hitler's usage of it was in keeping with the meaning of the phrase, he did not invent a new meaning. The Papal encyclical did not condemn Positive Christianity, nor condemn Catholics from thinking in racial terms, nor condemn nationalism and have to treat everyone equally regardless of race/religion within their country. Cardinal Michael Faulhaber confirms there is no conflict in pursuing a racial preservation policy, the church condemned protecting the race by turning it into a religion that ignored all morality, which was not the policy of the Third Reich government, only a small group of party members. We also see the media confusing Catholics in the English speaking world with anti-German news stories, meanwhile also writing stories that showed the opposite of the narrative they tried to paint through sensationalist claims.

³² Anon. "The Church Abroad - Germany: Anti-Religious Paper Suspended." *The Tablet (United Kingdom)* Vol. 171 No. 5058, 2 Apr. 1938, p. 442, <https://reader.exacteditions.com/issues/71903/spread/1>.

THE SWASTIKA



Many Christians will point to the NSDAP swastika as “proof” of its pagan connection since one can easily find images on wikipedia and articles about how the Nazis “appropriated” an Hindu symbol, because of their crazed “Aryan myth”.

Firstly, some common sense needs to be applied to the Swastika. If a Nationalist Movement wanted to attract people of their own race, who are mostly Christians to that movement, why would they adopt a symbol that is completely foreign with no relevance to German history or society?

Again we’ll look at pre-World War 2 authoritative writings to see whether the NSDAP depiction about being Aryan and using the Swastika has any legitimacy, and whether it was appropriated from the Hindus.

Firstly, what does Hitler say in *Mein Kampf*? When reading, *Mein Kampf* in German, it is called “hakenkreuz” or hooked cross, but english translations always render it “swastika” because most translators aren’t Christian or have a knowledge of the history of Christian symbolism, so they obscure it by using the Hindu term for the symbol. According to Hitler:

“The new banner not only had to symbolize our own struggle, but on the other hand it had to prove effective as a poster.”³³

“As National Socialists, we see our program in our flag. In red, we see the social ideal of the movement; in white, nationalism; in the swastika, the mission of Aryan humanity to fight for victory, and at the same time, for the victory of the idea of creative work, which has always been anti-Semitic and always will be anti-Semitic.”³⁴

Let us look at the first quote, where the symbol needs to represent “our own struggle” and be effective as a poster. Who is the “our” Hitler is referring to? Hindus? How many Hindu Germans were there in Germany when he wrote *Mein Kampf*? While

³³ Hitler, Adolf. *Mein Kampf*. 1925. translated by Thomas Dalton, edited by Thomas Dalton, vol. 2, CLEMENS & BLAIR, LLC, 2018, p. 131, https://www.archive.org/details/mein-kampf-dalton-translation-vol-2_202210/.

³⁴ Hitler, Adolf. *Mein Kampf*. 1925. translated by Thomas Dalton, edited by Thomas Dalton, vol. 2, CLEMENS & BLAIR, LLC, 2018, p. 132, https://www.archive.org/details/mein-kampf-dalton-translation-vol-2_202210/.

there were some neo-pagans, they were not interested in foreign deities, but the ancient germanic and nordic gods. Reading *Mein Kampf*, the collective “our” Hitler was speaking about was not a small group of neo-pagans, but Germans as Aryan Christians.

Now let us turn to the second quote. Hitler writes the symbol needs to be a symbol of Aryan humanity to fight for Victory, and that it is anti-Semitic. What does Hinduism say about their Swastika?

The Swastika signifies good luck, peace, prosperity, auspiciousness, and universal brotherhood. Any Hindu ritual, whether it is a wedding, Satya Narayan Katha, Nav Graha Poojan, Grah Pravesh, or any other Pooja ceremony is not complete without using this symbol...The swastika is derived from Sanskrit word “Swasti” meaning may all be well with you.”³⁵

In *Mein Kampf*, Hitler does not say he is giving the Hindu symbol a different meaning, and the meaning for Hindus is different than what Hitler says, since for Hindus its universal peace, pacifism, and therefore certainly not anti-semitic.

So where could Hitler have gotten this idea that the Swastika is a symbol of Victory for Aryans and that it is anti-semitic?

Firstly we need to deal with the word “Aryan”, which is an Indian word. However in the 1930’s Aryan was used in academia, found in the *Encyclopedia Britannica*³⁶ and *Oxford dictionaries*³⁷ to refer to a group of indo-European languages (and therefore races). Since we are dealing with Christianity, let’s look to the *Catholic Encyclopedia* to find out whether they used the word ‘Aryan’ in 1913, pre-dating the National Socialist Party:”

Under their topic of “Europe” and the subtitle Population, political divisions, and religions they write:

The greater part of the population of Europe belongs to the European or Mediterranean race. The main race-groups are the Teutonic, Romanic, and Slavonic. To the Teutonic division belong: the Germans, Dutch, Flemish, English, and Scandinavians; it contains in all 127,800,000 souls, or 32.1 percent of the whole population; included in the Romanic group are: the French, Walloons, Italians, Friulians, natives of the Rhaetian Alps, Maltese, Spaniards, Portuguese, and Rumanians, in all 108,100,000, or 27.1 per cent; included in the Slavonic are: the Russians, Ruthenians, Poles, Czechs, Slovaks, Wends, Slovenes, Croats, Serbs, Bulgarians, Letts, and Lithuanians, in all 124,600,000, or 31.3 per cent. A smaller number, about 9,500,000 souls, or 2.4 per cent is composed of other

³⁵ “What Is Swastika Meaning a Hindu Symbol?” *HindUtsav*, <https://www.hindutsav.com/swastika-meaning/>.

³⁶ Mulleb, F. Max. “Aryan.” *The Encyclopaedia Britannica: A Dictionary of Arts, Sciences and General Literature*, edited by SPENCER BAYNES et al., The Werner Company, 1902, pp. 672–675, <https://www.archive.org/details/encyclopaediabri02kell/>

³⁷ “Aryan.” *The Concise Oxford Dictionary of Current English - Third Edition*, edited by H.W. Fowler and F.G. Fowler, Clarendon Press, 1934, p. 61, https://www.archive.org/details/conciseoxforddic0000hwfo_b1o6_3rded/.

ARYAN RACES (emphasis added): Celts, Greeks, Albanians, Gypsies, Armenians, etc. There are also about 27,900,000, or some 7 per cent, of non-Aryan races: Basques, Magyars, Finns, the tribes of the Ural region, Turks, Kalmucks, and Jews. The total population of Europe amounts to about 420,000,000.

Therefore Aryans represent the Teutonic group, Romanic and Slavonic groups. Non-Aryans are the Basques, Magyars, Finns, Turks, Kalmucks and JEWS.

Now how about a symbol of "Victory". What does Ancient Christianity say about the cross?

Writing in 1000 A.D. Aelfric, Abbot of Eynsham wrote "A man may wave about wonderfully with his hands without creating any blessing unless he make the sign of the cross. But if he do the fiend will soon be frightened on account of the victorious token. With three fingers one must bless himself for the Holy Trinity"³⁸

So it is the Christian Cross that is a sign of Victory. Now what about the "Swastika" or Hooked Cross? Again hidden in the writtens of the Catholic Encyclopedia we get the following under the topic of Archæology of the Cross and Crucifix:

The primitive form of the cross seems to have been that of the so-called "gamma" cross (crux gammata), better known to Orientalists and students of prehistoric archæology by its Sanskrit name, swastika...There are other forms of cross, such as the crux gammata, the crux florida, or flowering cross, the pectoral cross, and the patriarchal cross. But these are noteworthy rather for their various uses in art and liturgy than for any peculiarity of style...Another symbol largely employed during the third and fourth centuries, the swastika already spoken of at some length, still more closely resembles the cross. On monuments dating within the Christian Era it is known as the crux gammata, because it is made by joining four gammas at their bases. Many fantastic significations have been attached to the use of this sign on Christian monuments, and some have even gone so far as to conclude from it that Christianity is nothing but a descendant of the ancient religions and myths of the people of India, Persia, and Asia generally; then these theorists go on to point out the close relationship that exists between Christianity, on the one hand, Buddhism and other Oriental religions, on the other. At the very least they insist upon seeing some relation between the symbolical concepts of the ancient religions and those of Christianity. Such was the opinion held by Emile Burnouf (cf. *Revue des Deux Mondes*, 15 August, 1868, p. 874). De Rossi ably refuted this opinion, and showed the real value of this symbol on Christian monuments (*Bull. d' arch. crist.*, 1868, 88-91). It is fairly common on the Christian monuments of Rome, being found on some sepulchral inscriptions, besides occurring twice, painted, on the Good Shepherd's tunic in an arcosolium in the Catacomb of St. Generosa in the Via Portuensis, and again on the tunic of the fessor Diogenes (the original epitaph is no longer extant. In the catacomb of St. Domitilla in the Via Ardeatina. Outside of Rome it is less frequent. There is one example in an inscription found at Chiusi

³⁸ Thurston, Herbert. "Sign of the Cross." *The Catholic Encyclopedia*. Vol. 13. New York: Robert Appleton Company, 1912. <<http://www.newadvent.org/cathen/13785a.htm>>.

(see Cavedoni, *Ragguaglio di due antichi cimiteri di Chiusi*). A stone in the museum at Bergamo bears the monogram joined to the gamma cross, but it would seem to be of Roman origin. Another in the Mannheim Museum, with the name of a certain Hugdulfus, belongs to the fifth or sixth century. In a sarcophagus at Milan belonging to the fourth century it is repeated over and over again, but evidently as a mere ornamental motive (see Allegranza, *Mon. di Milano*, 74).

De Rossi (*Rom. Sott. Crist.*, II, 318) made researches into the chronology of this symbol, and the examples of it to be found in the catacombs at Rome, and he observed that it was seldom or never used until it took the place of the anchor, i.e. about the first half of the third century, whence he inferred that, not being of ancient tradition, it came into fashion as the result of studied choice rather than as a primitive symbol linking the beginnings of Christianity with Asiatic traditions. Its genesis is reflex and studied, not primitive and spontaneous. It is well known how anxiously the early Christians sought out means whereby they could at once portray and conceal the Cross of Christ. That in this way they should have discovered and adopted the crux gammata, is easily intelligible, and it is explained not merely by what has already been said, but also by the similarity between the Greek character gamma (Γ) and the Phnician character tan. The latter has been famous since Apostolic times as a symbol of the Cross of Christ and of the Redemption (cf. Barnabæ Epist., ix, 9).³⁹

So which meaning closest represents “anti-semitism” according to Adolf Hitler, the Hindu Swastika or the Christian Hooked Cross/Crux Gammata? The New Testament routinely repukes the Jews as being descended from the Devil, that they are the enemies of mankind, and the synagogue of Satan. Christianity is the enemy of Satan, and therefore Jews are the enemy of Christianity.

In terms of the word “Swastika” it’s not the Nazis who appropriated it. The symbol was never appropriated, but the word “Swastika”, just like the word “Aryan” was appropriated, not by the Germans, but by the British in the 1800s before Adolf Hitler was even born. They used it to replace the “Fyflot” to describe the hooked cross, that was used in England.

Now why would England stop using the word “Fyflot” in the 1800s, and start using the Swastika? What was happening geo-politically in the 1800s? It was the British takeover of India and the establishment of the British Raj. The British Monarch became Emperor/Empress of India. Adopting the word “Swastika” as the common name for the symbol that was used in England and India for different reasons, was a form of Imperial Syncretism.⁴⁰ It was the secular West, especially the upper class elites in France, Britain and America that had the fascination with the Orient and eastern religions like hinduism and buddhism - Helena Blevastksy and Aleister Crowley would create syncretic spiritual

³⁹ Marucchi, Orazio. "Archæology of the Cross and Crucifix." *The Catholic Encyclopedia*. Vol. 4. New York: Robert Appleton Company, 1908. <<http://www.newadvent.org/cathen/04517a.htm>>.

⁴⁰ Murray, James A. "Swastika." *The Oxford English Dictionary* Vol. 10 "Sole-Sz," Clarendon Press, 1933, p. 290, <https://www.archive.org/details/in.ernet.dli.2015.120833/>.

philosophies that were all the rage in the intelligentsia. During World War 2, these secular elites would momentarily drop their superstitions for the sake of propaganda on their mostly Christian citizens, and take up the mantle of defending Christendom, the Cross, against the Swastika, a word foreign to the Germans.

What do the Jews say about the Cross themselves?

In 2014, the Guardian wrote an article titled “Christians must understand that for Jews the cross is a symbol of oppression”⁴¹.

May 14th, 2023 the Jewish Telegraph Agency wrote - “A scholar sees a common root for antisemitism and racism: ‘Christian supremacy’.”⁴²

The attack on the Swastika is not even new. The Judeo-Bolshevik government of the Soviet Union was the first government to ban the symbol, In 1922, People's Commissar of Education Anatoly Lunacharsky issued a warning prohibiting further use of the swastika in the Soviet Union because of its association with fascism:

*“Due to a misunderstanding, an ornament called a swastika is constantly used on many decorations and posters. Since the swastika is a cockade of the deeply counter-revolutionary German organization Orgesch, and has recently acquired the character of a symbolic sign of the entire fascist reactionary movement, artists are warned in not to use this ornament under any circumstances as it induces a deeply negative impression, especially in foreigners.”*⁴³

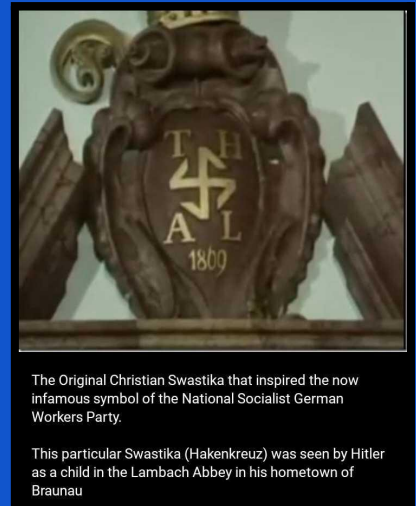
⁴¹ Fraser, Giles. “Christians Must Understand That for Jews the Cross Is a Symbol of Oppression.” *The Guardian*, 26 Apr. 2014,

<https://www.theguardian.com/commentisfree/2014/apr/25/jews-cross-symbol-of-oppression-christians>.

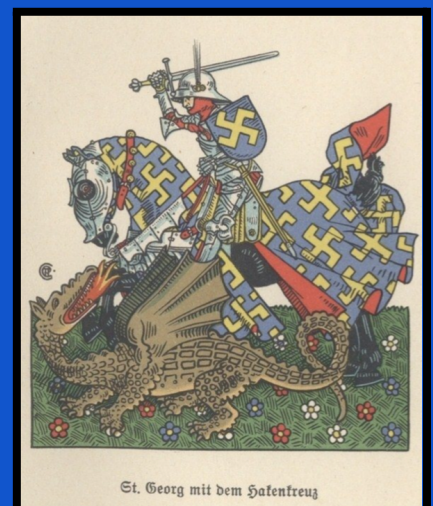
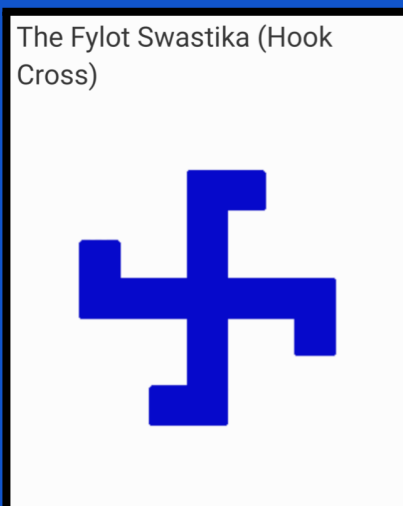
⁴² Silow-Carroll, Andrew. “A Scholar Sees a Common Root for Antisemitism and Racism: “Christian Supremacy” .” *The Jewish Telegraph Agency*, 14 May 2023, www.jta.org/2023/05/14/ideas/a-scholar-finds-a-common-root-for-antisemitism-and-racism-christian-supremacy. Date Accessed: Dec. 18, 2023.

⁴³ Lunacharsky - Warning About the Swastika (1922). <http://lunacharsky.newgod.su/articles/preduprezhdenie/>

Examples of the hakenkruz, fylot, crux gammata/gammadion:



- (1) National Socialist flag of the Hakenkruz above the standard Cross
- (2) German propaganda cartoon of a soldier and his wife looking at the Crucifix with a rising Hakenkruz in the background
- (3) The Hakenkruz was used in decoration at Lambach Abby where Adolf Hitler went to Church in his youth



- (4) The English Fylot
- (5) Various Crosses used in Christianity throughout the centuries, the Crux Gammata/Fylot on the top left.
- (6) Drawing of St. George the dragon slayer decorated in the Gammadion Cross

Therefore on the subject of the Swastika, it was a perfectly normal Christian symbol in use in Europe before World War 2, and not connected to eastern religions in the minds of the Christians who used the symbol. The Hindu meaning of the symbol however was used in commerce in secular societies like America. It has been atheistic communists who have led the banning of this ancient Christian symbol from back in 1922 to today. Anyone who objects to the symbol and advocates its banning is allying with anti-christian communists. The history of this great symbol has been re-written by the victors of World War 2 who are the enemies of Christ.

EUGENICS

One last thorny issue Catholics and other Christians have brought up is the topic of eugenics. It needs to be understood that post-war, what is meant by eugenics has been severely narrowed so modern public health policies don't get linked to "pure evil" national socialism. Eugenics literally means "good breeding". It is defined as the study of agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally. Both the word and the definition were fixed by Sir Francis Galton, the founder of the movement. Eugenics prior to World War 2 included more than sterilization, abortion or euthanasia, but general education about hygiene and disease prevention, especially the scourge of sexually transmitted diseases that were prevalent in the lower classes of society prior to World War 2.

Once again, looking to the Catholic Encyclopedia, we see them speaking about eugenics in a positive way, and they actually go so far to say that many ideas of eugenics come from Catholicism, and that Catholic moral doctrines help ensure good breeding of beneficial offspring. With regards to dealing with defective people, the article notes the main issue is about voluntary and compulsory actions. It goes on to say the Catholic teaching is that people who may produce bad genetic offspring can be forcefully segregated from society and from procreating with each other if the outcome produces more harm. It notes that surgery, while dealing immediately with the issue of procreation through sterilization, will have more longer term harmful outcomes on society.⁴⁴

So what of the National Socialist policies and the Church position of the 1930s?

On abortion, The Kaiser's Reich had severe restrictions on abortion, these were liberalized under the Weimar republic of the 1920s and early 30s. When the National Socialists achieved power, they sought to overturn the liberal abortion policy and also restrict access to contraception as a population policy to increase the nation's Germanic population.⁴⁵ Therefore their position of opposition to abortion is consistent with the Catholic Church that abortion is a moral wrong.⁴⁶ By 1944, the German government passed decrees ordering the execution of doctors who performed abortions.

⁴⁴ Gerrard, Thomas. "The Church and Eugenics." *The Catholic Encyclopedia*. Vol. 16 (Index). New York: The Encyclopedia Press, 1914. <<http://www.newadvent.org/cathen/16038b.htm>>.

⁴⁵ David, Henry P., et al. "Abortion and Eugenics in Nazi Germany." *Population and Development Review*, vol. 14, no. 1, 1988, pp. 81–112. JSTOR, <https://doi.org/10.2307/1972501>. Accessed 18 Dec. 2023.

⁴⁶ Coppens, Charles. "Abortion." *The Catholic Encyclopedia*. Vol. 1. New York: Robert Appleton Company, 1907. <<http://www.newadvent.org/cathen/01046b.htm>>.



Evening Telegraph, May 15th, 1944, pg. 8

On sterilization, the Church at the time was nuanced. In 1930, Pope Pius XI issued the encyclical *Casti Connubii* (On Christian Marriage)⁴⁷ which affirmed the supernatural aspects of marriage and the centrality of producing children as the purpose of marriage. This was done in opposition to the changes in the Anglican Church teaching on marriage that occurred that year at the Lambeth Conference, which supported contraception.⁴⁸ It seems the Catholic Church's position was that sterilization was opposed from the standpoint of marriage contraception. German Bishops wrote a position paper to the Reich government in government, while formally stating the Church opposition to compulsory euthanasia, they advocated that the law be framed in such a way so that Catholics did not have to face conflicts of conscience. This moderating factor was the moral theology of the time that was the concept of "keeping people in their faithfulness." A confessor with good reason to suppose that a layman would not be able to follow Church doctrine because of risk (e.g. of job loss) might refrain from asking certain leading questions that would elucidate sin, thus leaving the sinner in his ignorant "faithfulness." The supporting argument was that a sin committed in "faithfulness" is less serious than one committed with clear awareness of the transgression. It also needs to be noted that Catholic Priests took leading roles in the German eugenics movement to improve the racial health of the Germans, and did not face any punishment from their higher authorities, such as Fr. Hermann Muckermann (1877-1962), Eugen Fischer and Fr. Joseph Mayer (1886-1967). Eugenics had popular support in the Catholic Center Party during the Weimar Republic. Fr. Hermann Muckermann helped to draft the legislation on racial hygiene for Prussia, which the Reich government used as a basis for its nation eugenics law.⁴⁹

On the topic of the National Socialist Euthanasia program, just like sterilization, while the Church has a traditional teaching of being against it on a general moral principle

⁴⁷ Pope Pius XI, "Casti Connubii, On Christian Marriage." *The Holy See*, 31 Dec. 1930.

<https://www.papalencyclicals.net/pius11/p11casti.htm>

⁴⁸ Resolution 15, 1930 Lambeth Conference. *The English Church Union and the Lambeth Conference. The Report of the Committee of the Council*. <http://anglicanhistory.org/england/ecu/lambeth1930.html>

⁴⁹ Lepicard, Etienne. "Eugenics and Roman Catholicism An Encyclical Letter in Context: Casti Connubii, December 31, 1930." *Science in Context* 11.3-4 (1998): 527-44.

https://www.academia.edu/625312/Eugenics_and_Roman_Catholicism_An_Encyclical_Letter_In_Context_Casti_Connubii_December_31_1930.

violating the sanctity of life, it seems the hierarchy could be flexible in how a practical law was framed to avoid conflicts of conscience. Again the same Catholic priests who helped with the racial sterilization laws also helped develop the euthanasia policy.⁵⁰ The euthanasia programme, Aktion T4, started in September of 1939 at the outbreak of the war for the incurably sick. The question must be, if the National Socialists came to power in 1940, why did they wait for a war to start to implement this program. Was there a sinister agenda of genocide? In a war, you will have a lot of sick and injured people both military and civilian. Diseases spread during war as infrastructure breaks down. This will place the healthcare system under stress. It is a fact of medical practice in overburdened situations to prioritize helping the people that can recover from their sickness/injury sooner. It was within this context we find the euthanasia laws come about as a war need.

How was the euthanasia program justified?

Albert Hartl was a Catholic Priest who worked for the German Sicherheitsdienst (S.D.) as an informant to the Reich on the Catholic Church, rooting out political enemies of the German people. He had close relations with Cardinal Michael Faulhaber of Munich.⁵¹ After the war he was interrogated by the United States O.S.S. unit, and during his interrogation about the German euthanasia program, how it was justified and the support that it received by the hierarchy. The western media during the war made a big issue of it as part of the anti-German war propaganda. He stated that the Reich government created its euthanasia policy by consulting with Catholic theologians (i.e. ones noted previously), and was justified because before the 19th century, the Catholic Church used to cast out mentally ill people from villages into the wilderness or lock them in witch towers starving them, leading them to face certain death. Therefore based on current medical science this was a much more humane way of dealing with a death that the Church used to force onto people, it was essentially a form of euthanasia.⁵² In reading the interrogation, Hartl essentially notes there was no consistent Catholic opposition, and many bishops approved after reading the theological papers, nor did none of the hierarchy hold Hitler personally morally responsible for the law. He reports the Papal Nuncio of Rome was never recalled from Berlin in protest.

As we can see, while in the post-war world, Catholics tend to project some kind of obvious unanimity in opposition to sterilization and euthanasia, when in fact the Church was far more nuanced and flexible in these controversial policies. Therefore whatever absolutist moral objections modern Catholics and Christians may declare in public today,

⁵⁰ Lepicard, Etienne. "Eugenics and Roman Catholicism An Encyclical Letter in Context: Casti Connubii, December 31, 1930." *Science in Context* 11.3-4 (1998): 527-544.

https://www.academia.edu/625312/Eugenics_and_Roman_Catholicism_An_Encyclical_Letter_In_Context_Casti_Connubii_December_31_1930

⁵¹ Bugnolo, Br. Alexis. "A LIST of CATHOLIC CLERGY WORKING as NAZI SPIES, 1932-1945." *FromRome.info*, 28 June 2020, <https://www.fromrome.info/2020/06/28/a-list-of-catholic-clergy-working-as-nazi-spies-1932-1945/>.

⁵² 7707 *Military Intelligence Service Center, U.S. Army, Final Interrogation Report of Catholic Priest/Nazi Albert Hartl (January 9th 1947)*, pg. 41-42 - https://www.cia.gov/readingroom/docs/OSS%20-%20SSU%20-%20CIG%20EARLY%20CIA%20DOCUMENTS%20%20VOL.%201_0008.pdf

we cannot hold Adolf Hitler to that standard, when the hierarchy he's supposed to listen to for theological clarity on these issues was not so clear and united. Therefore based on what was happening in the 1930s and 40s, the German racial hygiene laws was not against Catholic teaching, so long as it did not provide

CONCLUSION

The only way to come to a sensible conclusion on whether Adolf Hitler was a Christian and whether people in Europe of his time saw him as Christian (not the American-Zionist bastardized "Judeo-Christianity") is to look at what a Catholic in the Church at that time was raised to believe, and what the clergy were advising to Adolf Hitler as Chancellor of Germany.

This pamphlet has clearly laid out that the Catholic Church did not expect a layman like Hitler, who was a soldier to be a theologian and read every papal encyclical. In his writing of *Mein Kampf*, we have touched on several concepts that are stumbling blocks for many white Christians - The meaning of the Swastika from a German and Christian standpoint, positive christianity, the concept of an Aryan peoples, and the German's eugenic policy. These all perfectly are within the realm of common Catholic thought even before Adolf Hitler was born. The National Socialists racial and eugenics laws were drafted based on the advice of several Catholic theologians to ensure they did not transgress church teaching at the time nor caused any moral conflicts with the spirit of Catholic teaching. From this we can conclude that Hitler met the criteria of being a Christian and a member of the Catholic Church for his time.

APPENDIX - ADDITIONAL RESOURCES

1) Resources on debunking the Holocaust narrative:

- a) *Holocaust Encyclopedia - Uncensored and Unrestrained*, Academic Research Media Review Education Group LTD, <https://www.holocaustencyclopedia.com/>.
- b) *Holocaust Claims - Questioning Holocaust Claims*. 16 Dec. 2023, <https://www.holocaust.claims/>. Accessed 18 Dec. 2023.
- c) "Holocaust Handbooks & Documentaries." *Holocaust Handbooks*, Castle Hill Publishers, 2009, <https://www.holocausthandbooks.com>. Accessed 20 Dec. 2023.
- d) *Committee for Open Debate on the Holocaust*, Bradley Smith Charitable Trust, 1996, <https://www.codoh.com>.
- e) Irebodd, Dean. "Auschwitz: The Surprising Hidden Truth." *Internet Archive*, Dean Irebodd, 2012,
- f) <https://www.archive.org/details/Auschwitz--TheSurprisingHiddenTruth>. Accessed 20 Dec. 2023.
- g) Irebodd, Dean. "One Third the Holocaust." *Internet Archive*, Dean Irebodd, 7 Feb. 2021, <https://www.archive.org/details/one-third-holo>. Accessed 18 Dec. 2023.

2) Resources that Hitler did not start the Second World War:

- a) Taylor, A.J.P. *The Origins of the Second World War*. 1961. Middlesex, England, Penguin Books, 1965, https://www.archive.org/details/originsofsecondw0000ajpt_b4n3/mode/2up.
- b) *Roosevelt Conspired to Start World War II* - <https://www.codoh.com/library/document/roosevelt-conspired-to-start-world-war-ii-in/en/>
- c) Rogerson, Sidney. *Propaganda in the next War*. 1972. edited by Christopher H. Sterlin, New York, Arno Press, 1938, <https://www.archive.org/details/propaganda-in-the-next-war-sidney-rogeron/>.
- d) *The German White Paper - Full Text of Polish Documents*. edited by C. Hartley Grattan, New York City, Howell, Soskin & Co., 1940, <https://www.archive.org/details/germanwhitepaper0000vari>.
- e) Stieve, Friedrich. *What the World Rejected*. Ostara Publications, 25 Oct. 2016. <https://archive.org/details/wtwrh/mode/2up>
- f) *The Forrestal Diaries*. edited by Walter Millis, New York City, Viking Press, 1951, pp. 121–122, <https://www.archive.org/details/forrestaldiaries0000walt/>
- g) *Diplomat in Paris, 1936-1939: Papers and Memoirs of Juliusz Łukasiewicz, Ambassador of Poland*. 1970. edited by Waclaw Jedrzejewicz, New York City, Columbia of University Press, <https://www.archive.org/details/diplomatinparis10000ukas>.
- h) Irving, David John. *Churchill's War - The Struggle For Power*. 1987. vol. 1 & 2, London, Focal Point Publications, 2003, <https://www.archive.org/details/churchills-war-the-struggle-for-power-by-david-irving/>.

- i) McMeekan, Sean, *Stalin's War: A New History of World War II*, 2022.
- j) Anon. "Churchill and Roosevelt's Gentlemen's Agreement | Warlords | Timeline." *Timeline - World History Documentaries*, www.littledotstudios.com, 19 Oct. 2017, <https://www.youtube.com/watch?v=kRzmpCE96kU> . Accessed 19 Dec. 2023.

3) Resource on Germany and the Catholic Church:

- a) *The Big Lie of Political Catholicism*, 1938 - <https://archive.org/details/the-big-lie-of-political-catholicism-484>
- b) *Germania Crosses and Knights*, 1938 - <https://archive.org/details/germania-crosses-and-knights-marches>
- c) Various. *The German War and Catholicism - German Defense against French Attacks*. edited by Joseph Matt, Saint Paul, Minnesota, Wanderer Printing company, 1916, <https://www.archive.org/details/germanwarcatholi00rose>.*

* This document, pre-dates The Third Reich, was written by German Catholics during World War 1. It shows liberals and Catholics outside of Germany were making the war into a religious issue by producing false atrocity propaganda that Kaiser Wilhelm II was persecuting Catholics. Liberals were portraying themselves as the saviours of Christendom. These Catholics point out that the liberals could not be trusted since they supported the French Revolution and the further attacks on the Church in France in the early 1900s.